

A Postscript on the two missing 'Ts' of 'Chapter'

In the Table of Contents

of

The Book of Guidance

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Years ago a dear friend and expert professional cook I know always carried amongst his tools of the kitchen craft a peculiar looking knife he called a '*chaper*'. This utensil looked blunt and harmless on first appearances, almost like a larger version of a common cucumber knife. But any physical handling of the object quickly disabused one of this, quickly establishing how looks can be extremely deceiving, since the blunt looking edges of this bulky metal utensil were nearly razor sharp on its edges – or, at least the one my friend had on him - seeing how this knife is used primarily to cut through large, stocky vegetables. Recently, as I was looking online for one, with only a single entry appearing with the name of this peculiar looking utensil,¹ and nothing else, I learned that its origins are actually medieval and that it was used for *cutting* and *carving*.

Now, as I was putting together the **table of contents** for the English translation of the **Book of Guidance**, the thought immediately leaped forth that I should encode a message in English in the **table of contents** itself: both as a message to my enemies and also to see if anyone was even paying attention. And since according to Ibn 'Arabī, all things divine come in oddness and 3s, I decided to place two encoded messages in English at the top of the **table of contents** and another in Arabic at the bottom of it. Instantly, my two English ciphers presented themselves in the form of the 'chaper', and so I was going to deliberately misspell *chapter* instead as 'chaper'. This was an open trap I was going to lay, especially given that an invocation I regularly make in

all occult Workings bears in Arabic lettrism the exact numerical value of eight hundred (800), the value of the two missing ‘ts’ when ‘t’ is taken as the Arabic letter *tā’* (ت). Twice we did this as a way to transmit the invocation itself through the missing letters wherein the two occulted ‘ts’ of *chapter* now become the Imaginal **chapter** that *cuts* and *carves*, animated therein by our own deliberate and focused intentionality (*himma*) in the matter. But cutting and carving what, exactly, one may ask? Cutting and carving the lies and untruths of the enemy explicitly named in the **Book of Guidance** via its first two *sūrah*s and the animate guardian spirits – i.e. the *rūḥānīya* – behind them. The third we will not detail because through it serious theurgy has been unleashed other than to mention the number seventy-nine (79) – but the riddle of what the implications of this number mean in this specific context will not be readily apparent either, so we won’t say anything further regarding it because, as we said, through it we have invoked (nay, unleashed) something.

That aside, the shape of the Arabic letter *tā’* (ت) is a horizontal line with two dots above it (ت). The line represents the horizon of Being, the ground where Manifestation unfolds. The two dots symbolize the duality within unity: Light and Darkness, Hidden and Manifest, the First and the Last, He and She. In some esoteric traditions, two is the first real number after One, suggesting that *tā’* (ت) is the letter where the Divine Unity begins to differentiate Itself while still pointing back to Its Source. Thus, *tā’* (ت) can be taken as the threshold letter between the Absolute Unicity of the **Exclusive Oneness** (*aḥadiya*) and multiplicity (*kathra*), which begins at the level of the **Inclusive Unity** (*wāḥidiya*) where the realities of all the Names and Attributes first emerge.

In the **NUR Tarot**, the letter *tā’* (ت) has been assigned to the card of **Adam**. The numerical value of this letter is four-hundred (400). This number, in our system, is a number of completion and cosmic totality since it represents *four* hundreds, echoing the four elements, four cardinal directions, and the fullness of the created world. In our system of visionary numerology, four-hundred (400) is *shuhūd* (شهود) (315), ‘witnessing’ or ‘vision’, plus *wujūd allāh* (وجود الله), ‘the Existence of God’, which is an epithet of *She whom God shall make Manifest*. Therefore, *tā’* (ت) is the symbol of the fullness of Manifestation as *embodied* by Her.

That stated, in the Bayānic writings, the word *ḥayyāt* (حيات), ‘life’, is sometimes deliberately spelled with a *tāʾ* (ت) at the end and not with a *tāʾ marbūṭa* (ة) as required by conventional Arabic spelling. This transforms *ḥayyah* (حياة) (life as a state) into *ḥayyāt* (حيات) (life as a process or movement). Symbolically, this signals Life itself as an eternal return - always moving, always reappearing, never static. In Bayānic terms the *tāʾ* (ت) at the end of *ḥayyāt* therefore signals the infinite cycles of return (*rajaʿ*): the movement of the mirrors (*mirʾāt*) through the oceans of Being, ceaselessly re-embodying Divine Attributes. Thus, *tāʾ* (ت) can be taken as the letter of cyclical renewal and ever-returning Life.

Now, two dots on the *tāʾ* (ت) are crucial. In our gnostic grammar, the first dot symbolizes the Reality (*ḥaqīqa*) Itself. The second dot symbolizes the Manifestation (*ẓuhūr*) of that Reality. The space between them, however, is silent - the secret (*sirr*) between Essence and Appearance, or the First and the Last. The two dots can also be seen as the two Points (*nuqṭatān*) of the current Bayānic epicycle (*kawr*). And since there are two missings ‘ts’ at issue, this is only meant to reinforce the point (*pun intended*) by their intentional omission.

The Light be upon those who follow the illuminations of the guidance unto the Truth!

¹ <https://deepeeka.in/chaper-heavy-cutting-knife/#:~:text=This%20Medieval%20re%2Denacted%20Chaper,Category:%20Discontinued%20Classics%20Tag:%20American> (retrieved 28 April 2025 CE).